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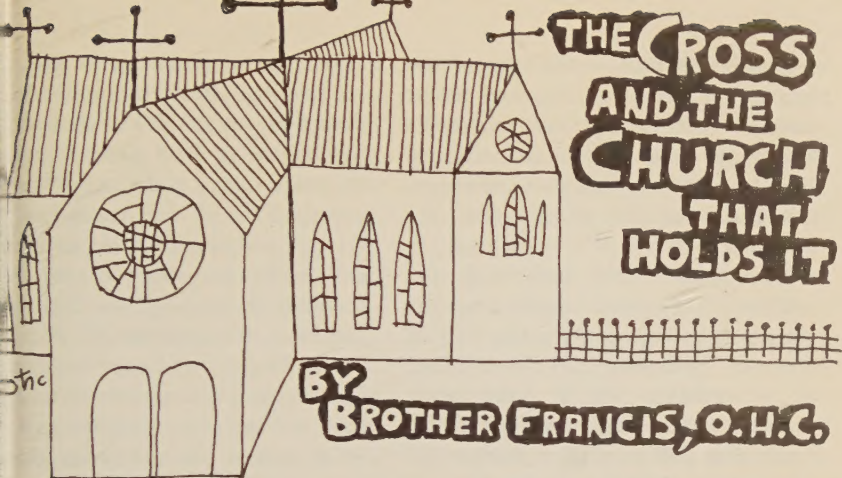
By the Very Reverend Malcolm DePui Maynard, Oblate of  
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*Lincoln A. Taylor, O.H.C., The Reverend Father Superior,  
Order of the Holy Cross  
Order of Saint Helena*





HERE are two kingdoms, as un-  
like as perfect opposites — and  
are both before us at this very  
moment. These kingdoms are govern-  
ed by different powers toward op-  
posite goals, but they are both popu-  
larized by men. And over them both  
hovers the shadow cast by the Cross  
of Christ — that Cross which is  
significant above all others in that it  
is the Son of God and the Son of

man. Everyone knows something about  
the Cross and the One who died on it.  
The manner of knowing differs  
greatly. To the Christian who seeks  
the Kingdom of God, it is the medi-  
cine for a sin-sick world previously  
devoted almost entirely to Satan. It is  
the throne of the God-Man who has  
transformed this world forever by  
redemptive power through the  
sacrifice of His own Humanity. Light  
has been brought into the midst of  
the darkness, and the world of  
the future will never be the same again.

To the worldling, the shadow of the  
Cross is but a passing cloud, noted  
in indifference, and forgotten in a  
moment, pushed aside for better  
amusement. 'The darkness com-

prehends it not.' After this fleeting  
glance, troubled only momentarily if  
at all, the world is the same place it  
has always been. Nevertheless, the  
ignorance of indifference and the  
blasphemy of deliberate sin cannot  
obscure the reality of a transformed  
world preparing for a revealed  
eternal destiny. God has acted — now  
man must act. The choice is free, but  
the result of the choosing cannot be  
undone. Light is forever lifted up be-  
fore the vision of all men, and honest  
blindness is impossible to those who  
have seen the Cross.

The Cross has indeed changed the  
world forever. But the wonder of it is  
that this is the gift of God. The Cross  
is the greatest, most tremendous gift  
you and I will ever receive. It is ours,  
it is the neighbor's next door, it be-  
longs to everyone who wants it. The  
Cross can even save those who in-  
vincibly ignorant, have never heard  
of it. The merits of this gift are  
eternal and unconquerable, mighty in  
every respect, to govern both our  
daily living and our heavenly hope.  
A trust that is governed by this  
Cross is never misplaced.

O what a gift! Eternally sum-  
moning men to repentance and faith

in the living God — the God of our hearts, the Father and Saviour of our souls — this beacon stands planted firmly in the earth, reaching to Heaven, the new Jacob's Ladder into the Home of the Angels and the Saints.

Now such a gift cannot go unnoticed. It appears before all men, summoning them back to the Way of Sorrows, that they may be fulfilled in everlasting joy. It may seem amazing that out of the most tragic event that will ever take place in all of creation, should come the greatest joy ever revealed. But that is because God did it.

We are men. God has called all men to the Cross, to weep for our sins, and to continue courageously in purity and goodness by the power of the Sacrifice of his Son, that we might also become His sons. Not a passing event is this crucifixion, but a matter of eternal mercy and judgment: mercy, in that God should so love the world that Jesus Christ should die; judgment, in that those who refuse grace may stand rightly condemned in their choice.

Our living is vastly important, for we are preparing for the Particular, and the General Judgment. We must live by the love which we freely give to God. This love comes only through sacrifice and faith. Men who have never loved are never fulfilled. Faith in God commands our free sacrifice of ourselves to His order, His law, His will for us. If we deny Christ we hang ourselves, even as Judas entered into his own eternal sorrow — to merit the pain of complete, total, everlasting separation from love. This is hell, and it is the reward of final impenitence.

But the Cross of our Saviour leads to Heaven, having conquered forevermore the powers of darkness, the population of hell. Love is our salvation, our promise, grace our prerogative, if we trust and obey God. A purpose bringing completion and order devouring chaos, a life forbidding despair — this is the future of obedience in the Way of the Cross. Peace is the everlasting gift of God on the Cross to those who open their arms, their hearts, and their wills to him. Fear is gone, sorrow banished, hell is closed, death is no more. As we become Christ's sons through the surrender of our will before the Cross, we become the true sons of God. We are Christ's, and Christ is God.

The Cross is the central reality of our life. And it is the Catholic Church of the ages which holds the Cross continually before man's imagination, to lead him to Heaven. The Catholic Church is the Gate to Heaven. It exists solely for this purpose: to bring the merits of the sacrifice on the Cross to man and, by the Cross, to bring man to God.

Consider for a moment what the Church, through Jesus Christ on the Cross, and by His divine institution does for us: by Baptism into Christ, death, the Church raises us by grace that we might find Resurrection even as Jesus Christ was also raised from the dead. By Confirmation it prepares us with the gifts of the Holy Spirit to cope with the world around us, and to live pure and increasingly holy lives, until we stand before Christ to be judged. By Confession through a priest it demonstrates and actualizes God's forgiveness of repented sin with healing Absolution. The pri-



: 'By the power committed unto  
I absolve you from all your sins,  
the Name of the Father, and of the  
and of the Holy Ghost. Amen.'  
the Mass, at Holy Communion, the  
Church gives us the true and  
actively real Body and Blood of  
Saviour, that we may be hid with  
Christ in God in mystical union —  
in us, and we in him.

Through Apostolic Ordination and  
consecration the apostles continue to  
and teach the body of the faith —  
administering the saving Sacra-  
ments ordained by God. Through the  
sacrament of Marriage the Church  
sanctifies and supernaturalizes the  
relationship of the man and the  
woman, giving them the power to  
live together and remain together so  
long as they both shall live. And in  
the sacrament of Holy Unction  
(anointing the body with holy oil)  
the Church heals men's bodies and  
souls, preparing the dying for eternal  
life in Jesus Christ.

It is readily apparent that no mere  
man-made organization can claim  
the power and authority as the  
Catholic Church possesses, or com-  
mand such obedience to God. The  
authority is from the Cross, and the  
power is transmitted from the Cross  
through the twelve Apostles, who  
received the power to bind and  
loose, who held the keys of the  
Kingdom, given first to Peter. Christ  
said unto Peter: "Feed my lambs."  
The Church is here to feed us today,  
and shall be here till the end of time.  
The power comes through the  
sacrifice on the Cross, and the Catho-  
lic Church alone holds the Cross by  
the authority of the One who died on  
the Cross. The Anglican Communion has al-

ways upheld the essential teaching of  
the Church through the ages.  
Though it has failed at some times in  
certain places to teach the whole  
truth consistently, nevertheless it has  
the power to bind men's consciences  
in obedience to the truth it holds. We  
are part of that Church founded by  
Jesus Christ (not, please, by Henry  
VIII) and we know that this part of  
the Church teaches and practices the  
traditional Faith upheld by the  
Apostles, and later, the Fathers of  
the Church. We neither subtract in  
protest, nor add in the Roman way.  
We profess belief in One Holy Catho-  
lic Apostolic Church with the power  
of Christ in the world, which teaches  
the truth of God without fail, and  
which is protected and guided by the  
Holy Spirit. The Church is the Body  
of the Baptized and Confirmed, ruled  
and governed by the successors of the  
holy Apostles. By it we know the  
power of the Cross in our lives.

In this sinful, confused and chaotic  
world the Kingdom of God is come,  
and is being established by means of  
the Cross through the Catholic  
Church, the Church which holds the  
power of the Cross, and teaches the  
whole truth to all men all of the  
time — the Church which is already  
triumphant in Heaven as well as  
preparing in Purgatory and fighting  
on earth. We are part of an holy  
Body, wherein the Saints, our  
brethren who have borne the Cross  
with Christ, lead us now by their  
example and their prayers. This is  
the Body wherein we are one in  
Christ, and Christ is God's. He is the  
Head, we are the members. Where  
He leads with the Holy Cross, we are  
bound to follow in joy and obedience  
to the promise of eternal life. ●

# ANTIQUA



*The Cathedral*

BY A PRIEST OF THE DIOCESE OF ANTIGUA

LAST year, when I was passing through New York on my way to England by air, the immigration official said suddenly to me "Where have you been during the past 24 hours?" I replied, "In the Diocese of Antigua," and thought that I had stumped him. But he received the information without batting an eyelid, and even seemed to know the place, which was more than I did when I was thinking of going out there. By a close study of the map I then found that this Diocese is composed mainly of the Leeward Islands, those little dots on the map eastward of Puerto Rico. To the Leewards we must add the French-speaking island of Dominica—the last refuge of the Caribs—plus the three Dutch islands of Curacao, Aruba and Saba—where we have residential parish priests—to-

gether with the shepherding of the few Anglicans on the islands of St. Martin, St. Bartholomew and St. Eustatius.

Until this year the British Virgin Islands were also within this Diocese but at the last Synod it was agreed that the Anglican Church in those islands should now come under the jurisdiction of the American Episcopal Church. Thus was completed a process begun in 1919, when the Anglican work in Puerto Rico, St. Thomas and St. Croix was transferred from this Diocese to the Bishop of Puerto Rico. Except for the 500 mile journey to Curacao and Aruba, the Bishop now has a reasonably close-knit Diocese under his care, but the cost of air transport makes too big a hole in the Diocesan moneybag for his liking.



## Earthquake and Hurricane

From this island I can see Montserrat, a smallish mountainous island, of steep S-bends for the undoing of the inexperienced driver, but looking at a mountain top standing up out of the ocean. That is what it would be on the Leewards are, part of a chain of volcanic mountain tops circling southward to reach Trinidad and the coast of Venezuela. Not all the islands are volcanic, however, for at least two of them are coral and nearly flat as a pancake, with white sandy beaches which any tourist agency might envy were they less remote. The earthquake at Agadir is much on our minds these days. They can happen here. In 1843 an earthquake reduced the Pro-Cathedral on Antigua to rubble in the space of a few minutes, and more recently another damaged the 300 year old church of St. James, Nevis.

Hurricanes are our second major natural affliction, and immense damage is sometimes done when they come upon us. The warning is sounded perhaps a policeman goes round on bicycle and windows and doors are firmly bolted and barred, while the blast is awaited with fear and trepidation. You can never tell and, though planning for the best, must be prepared for the worst. In 1899 all the churches, parsonages and school buildings in Montserrat were destroyed. In 1924 most of the islands suffered, and in 1933 we had one of the worst hurricanes in West Indian history. As recently as 1950, the Church of St. George, Antigua, was destroyed and five years after the event that parish was still without a church.

## Beginnings

Anglican Church work was begun on Antigua island in the year 1634, and some fifty years later the island was divided into five parishes. The first Church of St. John, Antigua, was built at about the same time, more or less on the site where the present Cathedral stands. A new stone church was erected in 1725. A hundred years later the work was transferred from the Diocese of London to that of the newly formed Diocese of Barbados. It was not till 1842 that the Leewards became a separate Diocese, and the newly consecrated Bishop had the melancholy experience of being enthroned amidst the ruins of his Cathedral. But he was not new to the place and doubtless accepted the fact as just one of those things.

The present Cathedral of St. John, Antigua, was consecrated in 1848 and is a stone building with a pitch-pine interior. It has galleries on three sides and can accommodate a congregation of some 2,000, a size very much needed following on the emancipation of the slaves. Bishop number two lasted but one year, dying of yellow fever, one of the scourges that used to devastate the islands in the old days, but from which we are now free. In fact the healthiness of the Diocese has become proverbial, and to live till 80 years of age is thought as little of as silver in the days of Solomon.

## Disendowment

It was Bishop number three, Bishop Jackson, who had to meet the

cruel blow of disendowment, which has crippled the Diocese ever since. Up to 1875 the churches—including the Cathedral—and rectories were built out of public funds, and the episcopal and clerical stipends paid in the same way. In 1868 an act was passed in the British Parliament withdrawing all subsidies for this purpose. The Antiguan Legislative Council of 1873 set the date of Jan. 1, 1875 for putting into effect this total disendowment, permitting only that the stipends already being paid would be continued until the retirement or the decease of those receiving them. For that reason, doubtless, Bishop Jackson remained Bishop till his death in 1895, although for the last sixteen years of his life he resided in England, and the episcopal work was carried on by a coadjutor. If the Diocese had been let down lightly, bit by bit, it might have been possible to build up a central fund to meet the new situation. After all, the huge Cathedral was also a national monument, used for public occasions, and, to this very day, the Dean and his vestrymen must often cudgel their brains to find the wherewithal with which to keep the building spick and span and in good repair. As such buildings get older, bits begin to fall off. But no pity was shown, and the Diocese became, almost overnight, the poorest in Christendom. As such it has remained. In spite of outside help given, e.g. by the S.P.G. and the Antigua Association, the Bishop is often at his wits' end to meet the incessant calls for help to supplement stipends in the poorer parishes, to repair priests' houses, to pay the heavy

cost of air transport, not to mention the provision of cars for clergy though they may do their work more efficiently, fees and other expenses in connection with the training for the ministry, and the hundred and one other calls. It would indeed be a pious and fruitful work to help relieve his mind of this constant nagging worry.

### Delapidations

What a depressing subject! And yet in this Diocese it is an ever-present reality. Many rectories are of the old wooden type and were built in the more spacious days of olden times when apparently Rectors were expected to have large families. They have a tendency to fall down, either through old age or the depredation of termites. And there are Anglican school buildings of the same type which, though now rented by the Education Department, often call for extensive repairs not covered by the rent.

But there are two crying and urgent needs at the moment, for which the last Synod decided to make an appeal for outside help. The first is the Bishop's own residence at St. John's, Antigua, and known as Bishop's Lodge. This house was purchased in 1895 and is a Period Piece so that any suggestion of pulling it down would bring some arty and crafty society spluttering their protests. Having lived in it for a time descending to the dungeons down below for food and worship, I found it a place fit only for heroes to live in. It must be thoroughly repaired and modernized.



The second need is the one and only  
 esan Grammar school. Subject  
 correction I should say that we  
 now no Primary school in the  
 ese, but the Sisters of the Comm-  
 of Jesus the Good Shepherd run  
 urishing infants school in a house  
 ted by a friend of the Sister-  
 Here let me pay my small  
 te to the work of these Sisters.



Diocese would benefit immeasur-  
 if their work could be extended,  
 in the sphere of education and  
 at for which they are peculiarly  
 fied. But to get back to the  
 ramar school. I do not know when  
 oulding was erected, or if it was  
 chased, but it is of the same type  
 eriod as Bishop's Lodge. Any-  
 going to see it would say 'this  
 ing has been up a long time.'  
 e education authorities will give no  
 in its repair and modernization;  
 will only consent to take it over  
 stock, and barrel, and thus de-  
 e the Diocese of its remaining  
 link with education. We are  
 rmined that this shall not happen,  
 these two needs between them  
 cost a lot of money—and I mean  
 t—so what can a poor Diocese  
 a poverty stricken people do but

appeal for outside help? To save this  
 school of 200 boys and more for the  
 Church is a challenge to our genera-  
 tion, which we are told 'has never  
 had it so good.'

### What of the People?

The last two headings may have  
 been depressing to the spirit, but  
 cheerfulness keeps on breaking in.  
 When I sighted Antigua, on my first  
 journey to it from England, it looked  
 very beautiful in the evening glow.  
 Having worked for most of my minis-  
 terial career in the mission field of  
 Central Africa, I was uncertain as to  
 what I should find in the West Indies.  
 But my doubts and fears were soon  
 dispelled. For one thing I found no  
 racial prejudice, no discrimination on  
 account of colour—or very little of it,  
 a pleasant contrast to some of the  
 things that I had experienced. I found  
 too that the people are a cheerful lot,  
 in spite of so often having so little  
 to be cheerful about. I found also  
 that the Christian religion to them is  
 nothing to be ashamed of or to hide  
 in public, but 'de Lard' is Someone  
 both known and loved. Needless to  
 say there are large congregations at  
 the Church services, and it is an in-  
 spiration both to see them and to  
 preach to such an appreciative and  
 attentive audience. Your West Indian  
 is a confirmed sermon-taster, and  
 anybody who has something to say,  
 and can say it in a language under-  
 stood of the people, is sure of a  
 following. I am well aware that the  
 West Indians have many and grave  
 faults (and who has not?), but there  
 is real hope in these islands for the  
 growth of a Christian civilisation.

In England it is only, alas, too true, that the mass of the working population has not so much become estranged from the Church as has never known it. The bishops and clergy there have the unenviable task of trying to live down a certain indifference to social questions in the past, and a failure to perceive what was happening in the industrial revolution. But here we have no reputation of that kind to live down, for the parson is everywhere the friend and father of the people, both welcome and expected in their homes, even though there may not be a decent chair to sit on. It is nice to be wanted.

Everybody knows of our poverty, the poor housing, the lack of proper educational facilities and medical services, and the absence of any of the benefits of the Welfare State. Because of it, because the young able-bodied people can earn so little and see no future for themselves in their island home, they are emigrating on an ever-increasing scale. What is to happen to these islands is anybody's guess, but at least remittances from those who have emigrated helps—so to speak — to keep the home fires burning. Without such remittances some of our people would find it difficult to keep body and soul together. And yet, cheerfulness will keep breaking in.

### **The Sacred Ministry**

This Diocese, as indeed the whole of the Church of the Province of the West Indies — which anticipated the Federation and is more inclusive than that Federation of the West Indies — is Catholic in faith and practice. We

have moved somewhat from the Victorian notions of Churchmanship when, for instance, in 1848 the John's vestrymen sold two valuable silver altar candlesticks (probably quite illegally) as having no use except such rags of Popery. Forty years later they were redeemed at considerable cost, and now once more adorn the Cathedral altar. Indeed we should provide for the spiritual needs of all sorts and conditions, seeing that we are a part of the comprehensive Anglican Communion, but our worship does centre round the Holy Eucharist, the Lord's service for the Lord's people. Because of it, we must eventually have a priesthood taken over from the people themselves, and not hope to rely for ever on priests from elsewhere. At the moment we stagger from one crisis to another, never seeming to have a sufficient number of priests to go round.

In this respect we are fortunate in having at Codrington College, Barbados, the noble work of the Community of the Resurrection Fathers training candidates for the sacred ministry. It is our constant prayer and effort and hope that more and more of our people will find their vocation in that call, and that we shall be provided with the necessary funds to pay for their training. It would be a great boon to the whole of the Province to have a TAP (training priest) fund, into which wellwishers could pour their offerings. We have some claim on the United States in this respect, for that Nevisian, Alexander Hamilton, was one of those who helped the States to gain their freedom. ●



# PRAYER IN THE DESERT

*Part two in a*

*series on Prayer in the*

*Early Church*

*Sister Elspeth of All Saints*

THE introduction to this series were thinking of St. Irenaeus, deeply he entered into the spirit of St. John, using often the same words to describe the possibility of communion between God and man. But in all we find almost the same words in St. Paul. 'Seeing that it is God who said, "Light shall shine out of darkness," who shined in our hearts, to give the light of the glory of the knowledge of God in the Face of Jesus Christ.' (2 Cor. 4:6.) As we read this chapter in Corinthians simply and thoughtfully, after the tradition from Irenaeus, we see we are being led to the same desire for prayer; we have called the Vision of God open to all men and women who seek it.

At the point we may not pass by: how firmly grounded are both these traditions in our common inheritance of Scripture. In the Old Testament we have a record of how God trained his prophets to be leaders of His people, not only in their paths of action but in the paths of prayer. It is in the words of the prophets that Irenaeus found all that he said about seeing and knowing. Let us take one illustration, from 2 Kings 2.

Two men stand on the high Judean plain near Gilgal. One is very old. He has the name with which he has long challenged his people: Elijah —

his disciple is ready. 'Tarry here, I pray thee, for the Lord hath sent me to Bethel.' But the young man answers, 'As the Lord liveth, and as thy soul liveth, I will not leave thee.' They begin the steep descent. Four times they pause; statement and answer are repeated. From the little villages of the 'schools of the prophets' the young men come out to greet them. They dare not question Elijah, but they touch Elisha on the shoulder. 'Knowest thou not that the Lord will take thy master from thy head today?' He only says, 'Yea, I know it: hold ye your peace.' But they follow afar off, to see what they may. Each has his own vision.

The two prophets cross the river and pause. Elijah says at last, 'What shall I do for thee, before I shall be taken from thee?' The question is a searching one; and the answer, 'An elder son's portion,' is not quite clear yet. Elijah's answer leaves it in the hands of God, 'If ye see me as I pass.' God answers, as he does almost always in these encounters, by Fire, by a visible glory. Perhaps it was in one sense the same for both prophets: the joy of accepted sacrifice. The rest is beyond us.

Such stories as this were always in the memory of Irenaeus. They are all about seeing and knowing. We do not know what ways he had of passing on his insights into the ways of devotion. But in southern Gaul a century or so later sprang up two great monasteries: one at Lerins, a school of bishops and theologians; Jehovah is our God. The other is younger and bears the name which will fit him well in days to come: Elisha — God is our Saviour. The old prophet wants to make sure that

another at Marseilles, ruled by Cas-  
sian, a master of prayer.

On the other side of the Mediter-  
ranean the Church seems to have  
spread rapidly. In the year that  
Irenaeus died, 202 A. D., we hear the  
voice of the simplest Christian de-  
votion from a slave girl, Felicitas.  
There was a new persecution at  
Carthage, and among those arrested  
were two young women, Perpetua, a  
matron of good family, and Felicitas.  
We know nothing of the latter except  
that when she was arrested she was  
pregnant. In the prison she gave birth  
to a child. In pain she cried out, and  
the soldier at the door laughed at her.  
'If you can't stand that,' he said, 'how  
will you face the beasts?' But she  
answered, 'This is my own pain: but  
then there will be Another with me  
who will suffer for me, as I shall  
suffer for Him.'

By the middle of the third century,  
St. Cyprian was Metropolitan of  
Carthage and had 140 bishops under  
him. As he was such an organizer, we  
cannot doubt that the liturgical life  
of the Church was well developed, at  
any rate in the urban sections, and  
that Christians had some regular  
training in devotion. Personal records  
are few. But we already hear of  
something like a movement of pro-  
test that, even while still under  
persecution, Christians were losing  
their first love. It was a violent pro-  
test at first and the Church was  
threatened with schism. The ques-  
tion rose — was the Gospel for all the  
world, or only for a few who were  
willing to rise to the highest require-  
ments, as in the first days at Jeru-  
salem? It might seem that our Lord  
Himself had answered this question  
when He stood with His disciples on

the porch outside the marriage feast  
at Cana. He had blessed the feast  
abundantly; but He had beckoned His  
disciples down the hill. The wisest of  
the Church leaders were sure He had  
intended to found only one Church  
and that the guidance of the Holy  
Spirit could not sanction the schisms  
that were appearing.

Slowly a new way seemed to open.  
In Syria and elsewhere we hear of  
'athletes of piety' gathering in little  
groups without giving offence to their  
neighbors. Eusebius tells us of an old  
bishop of Jerusalem, Narcissus, be-  
fore the end of the third century, who  
grew weary of slanderous tongues  
and fled into the wilds where none of  
his friends or slanderers could find  
him. Eusebius says he had embraced  
'a life of contemplation;' and when  
later he came back to Jerusalem, he  
was highly esteemed. The Church  
also keeps the feast of St. Paul, the  
first hermit, whom St. Antony met in  
the Egyptian desert in extreme old  
age. St. Antony is usually reckoned  
as the first actual head of a religious  
community, but it seems to have been  
rather informal. We are also told that  
when he finally left his home, he  
placed his sister in a 'house of holy  
women.' Who were these ladies? Did  
the women begin it after all?

It really does not matter. The  
whole story of the 'flight to the  
desert' is an illustration of the  
wonderful variety of the ways of God  
with men. Of course they did not all  
go for the same motive. Many did not  
have a high motive at all. Some fled  
to escape persecution. After the  
persecutions ended, some went for  
fear of the temptations of a society  
where the highest offices of state  
were now open to Christians. Th



connected with that Puritan  
we have already spoken of. All  
were added to others who had a  
ne desire for a life of devotion  
prayer. Early in the third century  
s began to be written, like the  
quet of the Ten Virgins' by  
odius, Bishop of Tyre, suggest-  
that a life dedicated to God,  
ated from the world in virginity,  
more pleasing to Him than  
ary family life. This opinion  
based on our Lord's words in  
19:11, and was generally held  
any great Church leaders of the  
h century, such as St. Ambrose  
St. Augustine.

go back to St. Antony and his  
What did it mean to him? He  
not an intellectual; he did not  
to study in boyhood. But he  
what was taught to all  
tians by this time — the story  
r Lord's life and work, how He  
and died for men. St. Antony  
have had some idea that his  
life belonged to God. For when  
heard one day in church the story  
e rich young man, he was sure  
nce that it was meant for him.  
as the voice of the Lord Christ  
himself — 'Sell all and come, fol-  
Me.' He obeyed without question,  
selling almost all he had, then  
all. We are much too ready to  
ose that behind such calls as  
is only the desire of 'earning  
en.' In fact, the desire of 'earning  
en' is the first thing to fade away  
die when dedication is truly  
e to Christ Himself as Lord,  
er and Friend.

w comes the next step. It is the  
reness of unworthiness, of evil  
ng between the soul and God.  
was not more evil then than

now, though perhaps it was more  
open and blatant. But it darkened all  
his heart and mind; it had to be  
fought with all the strength he pos-  
sed. Let us not forget that Antony's  
friend and biographer, St. Athanasi-  
us, to say nothing of St. Paul, be-  
lieved that the power of temptation  
was associated with visible and audi-  
ble evil spirits. We need not be sur-  
prised that, when Antony separated  
himself from his fellows, he saw  
around him night and day devils in  
the form of men, women and wild  
beasts. No one wondered at this.

We do sometimes wonder at the  
length of the probation, for Antony  
could not have been a very vicious  
young man. But we may perhaps  
catch a glimpse of the meaning. It  
was the will of God that this man  
was to begin a new adventure in the  
Church, which was to take many  
forms and last through many  
centuries. If there are powers of evil  
in the world, as St. Paul and even  
St. John believed, you would certain-  
ly expect them to put up a fight when  
the first experiment was made. There  
is another thought we may prefer.  
We find St. Antony, when his pro-  
bation was over, eager to give what  
help he could to his friends when  
they came to seek it. Perhaps from  
the beginning his conflict was waged  
on behalf of others and of the whole  
world 'lying in the evil one'; and that  
was intercessory prayer.

These thoughts may prevent us  
from making fun of the part played  
by evil spirits in so many of the  
stories of the desert fathers. On an-  
other day there will be time to speak  
of the more attractive side of the life  
of prayer in the desert, of which An-  
tony was the pioneer.

# *Sisters of St. Margaret*

**W**HAT do you Sisters do all day? What good works do you perform? Do you nurse, or work with children, or serve in the missionary field? Religious are continually being asked these or similar questions by people within the Church and without. It would seem to be characteristic of America and this twentieth century since, by its standards, the measure of worth is activity. What do you do to substantiate your place in the Church and in the world of today?

The Sisters of the Society of St. Margaret in the United States have answered these questions by telling of our Mother House in America, St. Margaret's Convent, 17 Louisburg Square, Boston, Massachusetts, where there is an extensive work carried on in a large Altar Bread Department; where guests are received from September to June; where conducted or private retreats are arranged for women; where the Novices are trained.

At St. Margaret's Convent, South Duxbury, Massachusetts, our summer home, guests are received during July and August and a camp is maintained for forty-five girls from eight to fourteen years of age.

Two nursing homes under the supervision of the Sisters provide physical and spiritual care for those chronically ill. St. Margaret's Home, Montreal, cares for fifty women of all denominations. St. Monica's Home,

Roxbury, Massachusetts, is soon to enlarge its capacity to care for both colored and white women.

Retreats for women have always been a work of the Community from the earliest days in the 1870's. It is related that in the first little house such furnishings as chairs had not been procured for the room used as chapel. Nothing daunted the ladies in retreat and the Sisters sat on the floor! At the present time two of our Mission Houses are designated 'Retreat Houses' — St. Margaret's House, Philadelphia and St. Margaret's House, New Hartford, New York, which also serves as a convalescent home. Group retreats are also held in Haiti and individuals may make retreats at all of our Mission Houses.

From the first orphanage started in 1857 in East Grinstead, England, soon after the Society was founded, there have been numerous types of work for children, changing with the needs of the time, but wherever St. Margaret's Sisters have ventured their work has included the nurturing and care of children. When the first Sisters came from England in 1871 to take charge of the Children's Hospital, Boston (then an eight-room house on Washington Street!), they came to them almost immediately to the call to visit the poor and teach the children gathered together by the Cowley Fathers who came from England to take up parish work at the Church of the Advent which was at that time situated on Bowdoin Street. Many tales have come down to us about those early days when Religious were suspect and when a Sister on some mission to the poor or sick might be walking through the nar-





row streets of the North End experiencing the scorn and hatred which would cause a rough young woman to run across the street, pull off the Sister's veil, throw it in the gutter and stamp on it, cursing.

Throughout the years there have always been parishes connected with the Convent in Boston and the Mission Houses where the Sisters teach in the Church School on Sundays, give Confirmation instructions, take part in the released-time Religious Education programs on week days, care for the Altar, visit the sick, the poor and the shut-ins. The Sisters also visit prisons and patients in various state institutions.

One of the centers of need which has claimed the concern of the Sisters for many years is the mission work, under Trinity Parish, for the poor in the crowded slums of New York City. Formerly the work was carried on in the Battery, but now in the Lower East Side. In the summer months a camp for girls at Great River, Long Island, New York, is directed by the Sisters, giving children from some of the Chapels of Trinity Parish the advantages of physical and spiritual care in the country away from the hot city streets.

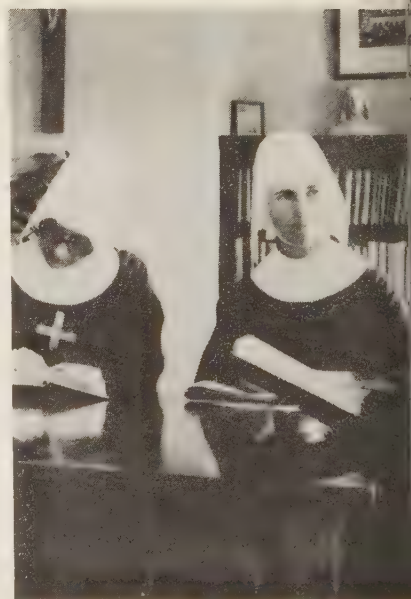
The missionary call to go forth into distant lands in answer to urgent needs for help has always appealed to Religious Communities. In answer to an earnest plea to 'Come over to Macedonia and help us,' the Society of St. Margaret went forth in 1927 to the island of Haiti and there in the midst of heart-rending needs, the Sisters superintend and teach in Holy Trinity School for 400 day pupils; direct St. Vincent's School for 100 handicapped children. Under the di-

rection of the Sisters an Altar Bread Department supplies wafers for the Churches in Haiti and an embroidery work shop gives employment to some of the women and girls. At the Holy Trinity Cathedral a Sister has charge of the Altar Guild work and directs groups of women, particularly the Women of the Church for whom she also directs a camp in the summer. And she visits the sick and needy.

Many calls come from parishes and conferences for speakers, giving us opportunities to talk on the Religious Life, the Prayer Life, Missionary work in Haiti, Altar Guild work, etc.

A recital, however, of the history and works of each Community, differing from one another in details, is not sufficient to justify its *raison d'être* and its place in the life of the Church. So we must seek to answer our questioners by noting the special dedication of a Community each of which has its own distinguishing spirit. This is received from the founder.

The founder of the Society of St. Margaret, the Reverend John Mason Neale, D. D., 1818-1866, is known for his contributions to the Church as hymnologist, liturgiologist, and author of many books. His commentaries, especially those on the Psalms, are still regarded by scholarly minds as of unequaled value for devotional study; his sermons and books are a source of inspiration to hundreds. Even a slight knowledge of his written works impresses the reader with his devotion to the Blessed Sacrament. He has been called 'The saint of the Blessed Sacrament', as he was the first to restore the service of Benediction in the Anglican Church, and he was among





first to reserve the Sacrament perpetually.

Always keenly interested in the Religious Life, Dr. Neale realized the need in England for a society of Religious who, by their lives of complete surrender, self-sacrifice and quietness, could serve our Lord through prayer and ministry. The first field of this ministry was chosen by Dr. Neale in response to a great need. Greatly distressed by the desperate needs, both spiritual and material, of the neglected poor scattered throughout the sparsely settled country around East Grinstead, where Dr. Neale resided as warden of the almshouse — Sackville College — he envisioned and founded the Sisterhood of nursing Sisters to care for the sick in their poor little cottages.

Dr. Neale in his humble fashion sought advice from all to whom he might look for counsel and encouragement and after much prayer and labor and study composed the Rule, basing it on ancient sources. His conception of what the life of a Sister of Charity might be knew no bounds. The literal acceptance of the Gospel precepts involved in his eyes was service, not alone of theoretical surrender, but of actual unreserved self-sacrifice. Generosity, simplicity, and a true Christian valour were among Dr. Neal's characteristics. He loved to quote the saying, "What is difficult may be done; what is impossible must be done."

Doing the seemingly impossible, the Sisters have gone out from that foundation in East Grinstead, to form four Affiliated Houses — St. Margaret's, Aberdeen, Scotland; St. Vincent's Priory, London; The Priory

of our Lady of Walsingham; and our own St. Margaret's, Boston, and also to the missionary fields of South Africa, Ceylon and Haiti.

Thus a St. Margaret's Sister in her gray habit is ever seeking to live and work according to the two-fold intention of our holy Founder. "The Sisters of this Society are by the intention of their Founder devoted to works of mercy, spiritual and corporal, especially among the poor.

"They separate themselves for the work whereunto God calls them under the invocation of the Holy Name of Jesus, determining to do all things for the glory and interests of that Name which is above every name.

"As it was the Name by which our Lord willed to be known in the humiliation of His infancy and His Cross, so the Sisters shall recognize their dedication to it as marking them for the special service of all those in whom our Lord continues His life of lowliness on earth.

"The sick, the poor, and the orphan, as His chosen representatives, shall be their constant care. They shall receive little children as receiving Him. They shall tend the sick in the spirit of His words, "Inasmuch as ye have done it unto one of these, ye have done it unto Me."

"And as Jesus represented by His poor is to be the object of their active work, Jesus, yet more lowly as present in the Blessed Sacrament, shall be the central light of their devotion. They shall offer their work to His glory in that Blessed Sacrament, and in reparation for the dishonour He endures that He may be among His creatures." — (*Constitutions of the Society of St. Margaret.*) ●

# THE CHURCH'S ONE FOUNDATION

FEW OF THE words in the Christian vocabulary are as misunderstood and as misused as the word Church. One could cite an endless list of abuses of the word in common parlance:

'I am going to join the Church.'

'One Church is as good as another.'

'I can be a good Christian without going to church.'

These remarks and others like them reveal a tragic ignorance of the nature of the Holy Church. They are based on a conception of the Church in terms of sects, a conception which sees the Church, not as One, but as many different brands or types of Christian expression, each of which is valid, complete, divinely inspired and authorized, and between which the individual may select according to his personal taste — as he would choose between a number of brands of canned tomatoes.

Such a conception is wrong, of course. It is wrong because it does not come within the definition given by the Church itself or within the definition given in Holy Scripture. It is wrong because it defies reason to believe that God would sanction many kinds of Christianity just to satisfy a variety of appetites. But in spite of the error of the concept, it does happen to be the foundation of much that is called Christianity in the world today.

As a priest, charged with the duty of training and nourishing Christian souls, I have long been concerned with the problem of getting across to my people the great truth that there

is but One Church, that it sweeps gloriously throughout eternity and beyond the limits of space, and yet that it simultaneously touches and penetrates the tiny soul of each individual.

Confirmation instruction always covers this point, but words are easily misunderstood and soon forgotten, or diluted by street corner opinions and by the weaknesses of the flesh. It is much too convenient to think of the Church as a building which we may visit when we please and avoid when we have something more pleasurable to do. It is easy to go the next step toward self-delusion and to adopt the theory that 'one can worship God as well outside the Church as inside.' The best intentions of the newly confirmed are often wrecked on the rocks of an indifference which stems from an inadequate vision of the Church.

How, then, can we burn the reality and the vital importance of the Church into the consciousness of our people? How can we dramatize irresistably to them the truth that the Church is the first and not the last part of their lives?

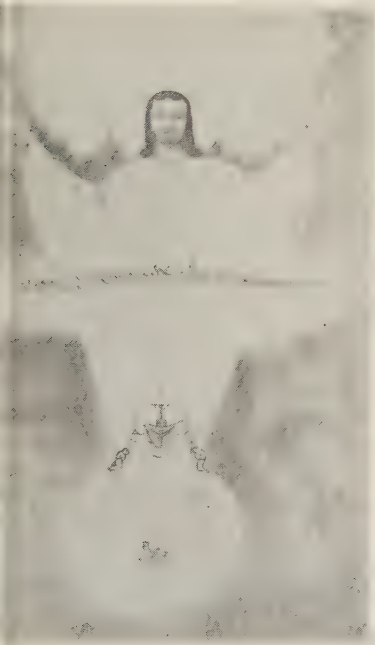
I am a believer in visual aids to education. The Church itself uses this technique in its rich symbolism. A picture will remain in the mind long after the words of instruction have become clouded or have vanished entirely. The difficulty in using this method on our present problem is to find a way of picturing the Church. Certainly a sketch of a gothic building with a towering spire



colored glass windows will not  
they the desired impression. Nor  
a nice painting of a group of  
the kneeling at an Altar. The  
which includes these things, but we  
not say that the Church is these  
s.

have worked out the accompany-  
illustration, which is admittedly  
perfect, but which does give some  
of the eternal scope of the  
Church, and some idea of man's  
union to it. I submit this picture in  
humble hope that it will convey  
better understanding of the word  
Church, and provide a framework  
within which the many and confusing  
aspects of religious teaching may be  
brought to make up a whole pattern  
which points the way to eternal life  
in God.

Paul gives words to the essence  
of the Church as we find it in the  
New Testament when he speaks of it



as the Body of Christ. It is this well-  
supported concept which lives behind  
the picture. It would be helpful to  
stop at this point and read the  
twelfth chapter of St. Paul's first  
Epistle to the Corinthians in which  
the Apostle elaborates the theme of  
the Body of Christ.

An over-all look at the picture will  
show that the towering figure of our  
Lord is the chief and dominating  
object. This figure ties the world, on  
which His feet are planted, to the  
glory of the Father's eternal Pre-  
sence. This High Presence, for lack of  
intimate knowledge, is illustrated  
simply as a burst of light and glory  
behind the Lord's Head.

In between the two extremes of  
Heaven and earth we find grouped,  
still within the body, the souls of the  
faithful departed in Paradise, with  
uplifted hands in earnest expectation  
of ultimate triumph in God's Love  
through His Blessed Son. This is an  
attempt to show the three-fold nature  
of the Living Church: The Church  
Militant, the Church Expectant, and  
the Church Triumphant.

It will be noticed that a dark and  
formless void surrounds the objects  
in the picture. This symbolizes the  
biblical idea that outside of God's  
creation there is nothing. What light  
and life there are can be found only  
in that part of God's creation which  
is in harmony with His Will. Since  
man has brought separation from  
God's purpose into earthly life, there  
is no light or life in the world out-  
side the Incarnate Lord. 'He was the  
True Light,' and He is 'the Way, the  
Truth and the Life.'

The visible part of the Church,  
which we call the Church Militant, is

*(Continued on page 318)*







Members of the Holy Cross  
Family of the Mother House in the

made up of those pilgrims who seek the Way to eternal Life through the Body of Christ — and there is no other way. Outside the Body are darkness and confusion which have been formed by the evil power into the many material objects, ideas, and attitudes that are used to attract the pilgrims away from the Light.

The life of those who are in the earthly Church is a struggle against the temptations of evil. Thus the term 'Militant.' The instruments of the visible Church are the guiding Star, the Manger, the Altar, and the Cross. Born through the Manger, so to speak, guided by the Star, strengthened at the Altar, and redeemed by the Cross, the Christian soldier fights the good fight against sin, the world, and the devil and makes his way through the Body and toward the Paradise which waits beyond. Outside the Body, man is weak, misguided, and lost. He cannot enter Paradise through the darkness; only through the Way.

The Church Expectant is not a place; it is a state of life within the Body of Christ. The Church teaches us that physical death is not the end. The souls of the faithful departed are transported into a state of preparation and perfecting where they are made ready to meet God the Father face to face.

The Church Triumphant is the final destiny of man and is the summit of the Christian Life within the Body. Its details are impossible to picture. We know only that it is a Glory and Peace which pass human knowing. But we do know from common reasoning that man unpurged, untrained, and unnourished in the spiritual life can never reach this perfection of Spirit. To believe that

carnal man could step directly from human existence into the Divine and Holy Presence of God is to believe a fantastic impossibility. The approach to Triumph is a matter of growth in a particular climate and from a particular soil. Both the climate and the soil, as well as the necessary nourishment, are found only within the Body of Christ. This is the Bridge which arches the void, the Trail which shows the Way.

The over-all picture tells us that the Body of Christ — the Church — like Him who is its life, is eternal. He touches the earth, indeed it was 'made by Him' — and yet He is not circumscribed by the earth's boundaries. He is beyond the ticking of the clock, and cannot be measured by yardsticks and telescopes. It cannot be said, 'He was here then — He is there now.' There is no better way to express His eternal being than in His own words: 'Before Abraham was, I AM!' The eternal Present: I AM.

So we see Him embracing the everlasting Realm of the Father's Presence while simultaneously embracing His earthly creation, tying them together, reconciling the lower to the Highest, lifting up and making into one the two which are separate without Him.

But the world and its people and its events are reckoned in terms of history. So it is that the Eternal must narrow itself to the temporal in order that the temporal may be made eternal. Thus it came to pass that the Lord of Creation 'emptied himself,' as St. Paul said; poured forth His Divine Self into an historical event. He accommodated His unlimited Glory to a microcosm beneath a Star. The Manger in Bethlehem was the pin-



ment at which the eternal Light broke through the earth's crust to become the Light of the world.

The act wherein the Divine Spirit and God accepted human flesh for an hour, to live and be tempted, to suffer and die, is called the Incarnation — 'The Word made Flesh.' This Incarnation appears in the picture under its well known symbols — the Virgin Mother kneeling beside the Manger under the Star. It is here, in Bethlehem, that the gateway to Life becomes illuminated. It is to this place that carnal eyes are turned and souls are called to be made children of God.

Yet here they cannot remain. The Manger was but a beginning. The darkness beyond Bethlehem must be conquered. A Cross had to be driven to the ground at the rim of the world to hold the Word Incarnate that the Light might shine abroad in the darkness. It is a guide post in the wasteland pointing the way through darkness into Light. The Path leads outward from Bethlehem, breaking through the rim of the world at the Cross. This Path the feet of the faithful must tread. There is no other Way. At the Cross we find the meaning of the Incarnation translated from time into Eternity. What meaning have the Manger and the Cross to us who live so far removed in time from these events? Is the Incarnation no more to modern man than a dimming mystery that speaks in an unreal voice from the past? Why was the Word made Flesh, and why was His blood shed on a Cross?

The answers to these questions are found in the Altar which stands at the foot of the Cross. The Eternal was made Man in order that men might

be made eternal. But to implement this miracle, the Divine Blood was shed through sacrifice, to be partaken by men to purge and guide and strengthen them — to transform the carnal into spiritual. 'Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you.' The transforming Sacrifice was extended throughout time by the Victim's own command: 'Do this. . .' The Altar is the Holy of Holies whereon this One, Eternal Sacrifice is made accessible. It is the Altar which interprets God's Incarnate Life for you and for me in terms of experience rather than memorial.

So we see the Church — Militant, Expectant, Triumphant — not many but One. Its Oneness is inclusive of all we find within its sweep. But it is not a mere conglomeration of Manger, Cross, Altar, Saints preparing and in glory. Instead it is a comprehensive and comprehensible One — each part a facet of the Whole. To disbelieve one aspect is to deny the validity of it all.

Take away the Manger and the Love becomes inaccessible. Take away the Cross and human life remains profaned by sin unatoned. Take away the Altar and the Love of Calvary becomes a dim subjective memory. Take away the Paradise of Saints preparing and the link between God's Holiness and the sinful world is either denied or destroyed. Take away any part of the Mystical Body of Christ and there remains nothing between man's dark earth and the shining Glory of God but a swirling void impenetrable — a dismal gloom unknown.

'Take up thy cross and follow Me.' But wait — the cross is an instru-

ment of death. How can we follow Him if we die on His Cross? Ah — He is risen! We may be also if it is our consuming desire to follow Him. The Cross was not an end for Christ, but a key to everlasting Life — the key to the Kingdom which He gave to His Church. By dying His death we are made alive eternally, even as He

conquered death to reign forever. But as we live eternally through His Resurrection, we must live in Him — we must be one with His Body.

Thus the picture demonstrates that His Body is the Column of Life which pierces the empty void. In Him alone is Life, and the Life is the Light of men. ●

ANDREW McKNIGHT

# CHRISTIANITY

## EVERY DAY IN THE WEEK

W

E EPISCOPALIANS by God's grace have inherited many noble gifts; some of us use them, some of us do not. If we did make use of these gifts we would not be paying our hard earned money to the druggist for tranquilizer pills or to the psychiatrist for psychotherapy.

God in his great love for us gave seven Sacraments that we may use without price or payment. These gifts, like the Cross of Calvary, are for us a free redemption which we cannot buy, earn or get a theological politician to buy for us. God simply gave them to all through his sacramental system which He entrusted to His Church.

I. BAPTISM—What is Baptism? It is not a mere symbol whereby we give a baby a superficial name after a Hollywood Glamour Girl or a Dapper Dan playboy.

Our Child is first incorporated into Jesus Christ when we take him to a Baptismal Font. We are giving our baby to God so that our love for him can be permeated by the regenerated grace that the child receives at Baptism.

II. CONFIRMATION — What is Confirmation- Is Confirmation a hot Sunday when the Bishop can be around and everybody gets dressed up to show off and shake hands with him; or is it an affirmation that we will follow Jesus Christ no matter where it may lead whether it be pain, suffering, failure, fame or fortune? Will we put Jesus Christ first? If the answer be 'Yes,' this is a worthy reception of Confirmation.

III. HOLY EUCHARIST—The Eucharist is a great Gospel Sacrament that Jesus Christ instituted. If the elements were not what Jesus Christ says they are then He would have grossly deceived us, but we as Catholic Episcopalians believe in the real presence of Jesus Christ in the Eucharist we can receive this blessed Sacrament and conquer everything—every heartache, every disappointment and best of all we can conquer our sinful, fickle selves.

IV. PENANCE—Confession — Repentance—call it what you will. If you say you do not need it you are being very unrealistic with yourself, or maybe you need a psychiatrist.



What is Penance- It is the means of knowing that God can relieve a guilty conscience. God in Christ in the Gospel forgave most people who needed forgiveness. He left this mission to His Church to be carried out by His priests. Someone might say you do not need a 'middle man,' but a priest is no middle man—he is acting in the name of Jesus Christ; when he is forgiving, Christ is forgiving.

V. HOLY UNCTION — Why do some people suffer? God permits suffering out of great love and wisdom. He gave His Church this Sacrament to relieve suffering if it be His will, to help us endure it if that be His will. Our God never promised to make every polio patient a tightrope walker or every cerebral palsy victim the head soprano in the Metropolitan Opera, but He did promise a great love to his children—a love that we can only comprehend by drawing near to Him. Therefore Holy Unction often heals the body, but always teaches the soul to draw nearer to Jesus Christ with every suffering that we may use it in His way, which is the only way that will end in victory.

VI. HOLY MATRIMONY — Why did God institute the Sacrament of Holy Matrimony? God knew, being God, that man needs love; therefore He instituted through His Church this Sacrament whereby two people may be joined with the utmost intimacy life can ever know; whereby these two people may enjoy with God's blessing the sacred gift of sex. What a pity we have brought this gift of God's down to the gutter by cheap paper back novels and all the rest. It is like throwing beautiful

flowers into the garbage pail. When we meet God on His terms, then and only then will marriage be happy and holy.

VII. HOLY ORDERS — Holy Orders is the most sacred vocation God can bestow on man, whereby he can serve God every day rain or shine at His Altar by conveying God's love to struggling humanity. The priest is identified with the Cross and Resurrection of Christ and offers love by love through Jesus Christ.

In conclusion—if we use these Sacraments with humility and receptibility, every chance that we get, slowly but surely we will grow in the stature and fullness of God. And now for a shocker; if you use these Sacraments rightly maybe somebody, someday in your everyday contact may mistake you for Jesus Christ, because you will most certainly resemble Him. ●



**I**T WOULD be unjust for any historian to imply that Father Staunton's work in the Mission of St. Mary the Virgin in Sagada was merely superficial. Convinced of the need of winning the loyalty and allegiance of

Nevertheless, there was growing within this vast population a new generation of strong Christian believers. They transformed what had been pagan religious practices into meaningless picturesque practices.



# S A G A D A

PART II

## PLANNED GROWTH

by Clifford Nobes

and they resorted to Church week after week seeking the strength of their newfound God for facing the trials of the new culture which was fast pressing in on them. American industry, in lumbering and mining, was eager to exploit this new labor pool. Away from the ancestral villages, in the unwholesome atmosphere of labor camps, many young Igorots were able to keep their balance only because the 'Apo Padre' in Sagada, and others like him, were giving them a moral character that resisted the gaudy temptations of a scintillating world they had never before suspected existed.

This was done through the Mission schools, taught by devout young Americans whom he had recruited, and through the restraining influence exercised by young Christian girls whom they married and who had been trained under the Sisters of the Community of St. Mary. Other young men, trained in skills by the Japanese artisans as stone masons, carpenters, printers, etc., had found it possible

the entire population, he no doubt did accept for Baptism people who would not have been able to recite even a simple catechism. There were many there who certainly continued in their 'kina-Igorot,' or age-old religious practice, without any perceptible pricking by their supposedly new Christian consciences.



find their niche in the world of the twentieth century beyond Sagada's alien valleys.

But Father Staunton had been such a strong leader, such a dominant and must even say 'benevolent' despot, that when he resigned from his work, in 1925, the Mission languished for some little while. Personal attachments to their priest-leader lay behind the work which had been done.

Only one priest remained, the Rev. Al Hartzell, and in the impossible attempt to hold the line in the many varied activities that had been begun, his health suffered. There was appointed, to assist him, but chiefly to carry on the school work, the Reverend Wilson MacDonald. Within the year Father MacDonald fell ill with a severe strep infection and was taken to Manila where he died.

The Reverend Lee Rose was appointed by the National Church to take up the tremendous work, and a month after his arrival, Father Hartzell, broken in health, returned to the States. In 1928, a year later, the Rev. Edmund L. Souder arrived to assist Father Rose.

Father Staunton had spread his work over a vast area in these high mountains, and it was no easy task for the priests to shepherd people of many tiny villages nestled in deep gorges of mountains impenetrable by anyone not on foot. It was during this period that the Philippine Mission suffered by the misfortune of the Chinese Revolution. China was in a political turmoil and missionaries from this older mission, many of whom were trained in a far different type of Churchmanship than that which prevailed in the

Philippines, were sent to the Philippine stations. This naturally resulted in a reappraisal of many of the methods which had been employed, but on the whole, it was a good thing for the monochromatic hue of the Philippine Mission to have added to it other blends which gave it a color rather more harmonious with the mother Church in the States.

Good fortune and tragedy both struck the Mission in March 1929. A new recruit to bolster the outstation work came in the person of the Reverend Walter H. Bierck, giving much needed relief to the heavy duties of Father Rose who had been alone for some time. But in the same month the two American sisters of St. Mary who had not been invalided home were fatally poisoned in a cooking accident, and the Convent stood empty. Secular teachers had to be employed to carry on the work.

Desultory efforts had been made from time to time over the years since Father Rose had arrived to train some of the sincere young Christians of the second generation for a native ministry. However, the pastoral task of ministering to five thousand Christians scattered over an area of more than a hundred square miles, as well as the constant administrative problems, and the need of soliciting 'specials' to support the dispensary, work shops, schools, and station in general, had made it almost impossible for any priest with evangelical duties to carry out such an important work effectively.

Father Rose returned from furlough in 1931 with a young deacon, the Reverend Clifford E. Barry Nobes, who had been recruited for the ex-

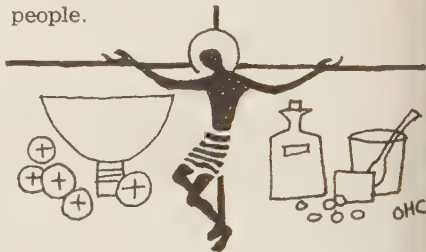
PLICIT purpose of organizing a school for the training of a native ministry. It was realized by all concerned that haste in this direction had to be made quite slowly. With the permission of the Right Reverend Gouverneur Frank Mosher, who had become the second Bishop of the Philippines in 1920, Father Nobes worked out a five year course, consisting of two years of class work in Sagada, in which he was assisted by other station priests, two years of field work during which the candidate had to serve in a station other than that of his own canonical connection, and a final year of study in Sagada. At the end of this time the candidate was supposed to be ready for ordination to the Diaconate.

It was a poor sort of a school compared to the present St. Andrew's Theological Seminary in Manila, which is its legitimate descendant, but it did produce the Philippine Mission's first three ordinands, men who were ordained in ample time to carry on the full burden of work when their American colleagues were rounded up and imprisoned in the concentration camps during World War II. These were the Reverend Edward Longid, and the Reverend Albert Masferre, both natives of the Mission of St. Mary the Virgin, and the Reverend Mark Sulu-en, a Benguet Igorot from the Mission of the Resurrection in Baguio. Others received a great deal of their training in this makeshift Seminary, including the present Suffragan Bishop, the Right Reverend Benito Cabanban.

However, the work of training a ministry was only a part of the tremendous task that faced the clergy

of Sagada following the defection of Father Staunton. The schools had to be strengthened, and it was largely due to the wise leadership of Ezra S. Diman III, who arrived in Sagada with Father Rose upon his return from furlough in 1931, that this necessary work was successfully done.

The medical ministry became an increasingly important part of the total program of the Mission after Father Staunton left. Nurses had staffed the dispensary, but it was not until 1930 that Dr. Hawkins King Jenkins arrived to take up residence in the Mission. People often misunderstood the nature of medical missionary work amongst primitive people. They think of it as some sort of an 'extra' service, to bring relief to suffering bodies. It is of course that. But far more important, it is a necessary ministry to the souls of the primitive people.



Most primitive people are animists believing strongly in a vital connection between the spiritual and the material worlds. Spirits, good and bad, are ever striving to inform human beings of their likes and dislikes. Illness is not caused by germs in this theory; it is caused by the machinations of spirits who by thus afflicting mortals are calling to their attention some forgotten spiritual duties. One clears up an epidemic in an animistic society not by treating



patients but by propitiating the  
its.

Sagada's native population was  
nistic. Only by demonstrating that  
ness and physical ailments would  
ond to medications and the ap-  
ation of the laws of hygienic liv-  
could the missionaries reinforce  
pronouncement that the source  
ness was not the spirits and that  
therefore need not be propitiated  
religious worship. On the contrary  
they asserted, is a God who  
s His people, and to show His  
ern for them He sends well train-  
physicians and nurses amongst  
n to meet their physical needs.

From the simple shack in which  
first started his work, Dr. Jenkins  
able to move to St. Theodore's  
pital in 1933, a modern sanitary  
ecture, staffed by a full comple-  
t of orderlies and nurses. Many  
these workers were products of  
Mission schools established so  
before by Father Staunton.

At this time, too, almost every one  
the ten or more outstations had in  
fluence a catechist-teacher who  
started to youngsters of the pri-  
ary grades the rudiments of the  
'r's,' reading, 'riting, 'rithmetic  
religion,. These young men and  
men were also products of the Mis-  
schools.

The Sisters of the Community of  
Mary had in the meanwhile re-  
ed to Sagada, and realizing that  
Holy Spirit was calling some of  
young women of the Filipino na-  
to the Religious Life, they organ-  
the Community of St. Mary the  
in. The new Religious Order  
ished, and was instrumental dur-  
the war years in saving the lives

of scores of war orphans in and  
through their chief work, the Holy  
Child Orphanage.

If the character of the great 'in-  
dustrial mission' had subtly changed  
over the years, it was a change which  
was fortuitous, for it was preparing  
the young men and women of the  
Igorot race for participation in any  
and every department of civilized  
society, not simply to become the  
manual laborers of the outside world.

Having seen the need for a strong  
native ministry if ever Christianity  
was to be the real religion of all  
these thousands of people who claim-  
ed nominal membership in Christ,  
Father Nobes spent the greater part  
of his furlough in 1937-38 recruiting  
priests who would be able to concen-  
trate on this specialized work, or who  
would be able to take over station  
duties and release others for the  
training work. As a result of this  
recruitment campaign five young  
priests joined the Philippine Mission  
staff, and for the first time in many  
years there were sufficient workers  
to carry on the work in an adequate  
fashion.

The Holy Spirit, foreseeing the dis-  
mal war years which were soon to  
arrive, led the Bishop, the Right Rev-  
erend Norman Binsted, formerly of  
Tohoku, Japan, and the American  
clergy to press harder for the train-  
ing and ordination of qualified Filip-  
inos. By the time war broke there  
were one deacon, and two priests, and  
probably a dozen well trained young  
catechists who were able to help their  
ordained compatriots to hold the Mis-  
sion together during the long war  
years. ●

FOR MANY years a group of secular priests has stood closest to the Order of the Holy Cross among those who are associated with it in one way or another. This group is called the

# SOCIETY OF THE OBLATES OF MOUNT CALVARY

Its members, like the Religious with whom they are affiliated are pledged to follow our Lord in the celibate life. Their rule also links them closely in a supernatural bond to the Order, which through the years has therefore looked to the Society as a recruiting ground for vocations to the Religious Life. Most of the Society's membership is made up of parish priests (deacons may be enrolled too), but there are also other positions in the Church represented. One for instance has been stationed at the Holy Cross Liberian Mission, with the hope that other Oblates will be led to join him; there are professors at Theological Seminaries, one of which is in the Mission Field. Another Oblate has recently retired with great honor from such a position. One heads up a growing and successful work in reclaiming boys who have got into trouble with the law. Some Canadians are numbered among the Oblates, and an inquiry has come in recently from as far away as Australia. The total number of Oblates in the Society at present is around sixty, with a growing number of probationers.

A distinguishing feature of this band of priests is the vow of celibacy which they renew year by year. They are drawn to the celibate life in vari-

By  
MALCOLM  
DePUI MAYNARD



ous ways, the most powerful being the fact that celibacy characterized our Lord's life. Many of them agree with the statement a young man once made to the writer, 'Why, to be unmarried, that is surely the natural thing for a priest.' To be a celibate makes it also the supernatural thing for the priest who is called to this state. So lived our Lord, so lived St. John His Forerunner, and St. John

the beloved Apostle, so St. Paul, Teacher of the Gentiles, St. Francis Assisi, and an innumerable company.

Opponents of the ideal of the virgin-life contrast it with marriage as if the two were in rivalry. Both states are vocations, both should be considered matters of the divine call; and many accept one or the other merely through convenience or without thought of which is God's will. Holy Marriage is of divine institution and is its command, 'Be fruitful and multiply.' So too is the virgin state. It must be recognized that our blessed Lord approved of the single life for the Kingdom of Heaven's sake. To quote from Bishop Gore's commentary on Matt. 19:10-12: 'Celibacy is a loftier condition than marriage in the Lord's eyes, not because there is anything evil in marriage but because celibacy gives greater opportunities for prayer and service to the Kingdom.' Celibacy then is not something to be explained away, not an absence of anything, but positive taking on of a life exemplified by our Lord Himself.

The Oblate in the Society has a great happiness in doing his best to live up to his Rule and his way of life. The Rule is not the maximum, but the minimum of that towards which the Oblate strives. He has first of all his Rule the duty of prayer. Daily objects for prayers are: the Catholic Church and her ministers; the increase of the Sacred Ministry; a spirit of zeal and holiness in all Bishops, Priests, and Deacons; the sanctification of the lives of all candidates; the love of chastity in those who serve or are to serve the

Lord Jesus at His Altar; and the growth of the Regular Life among the Clergy. These subjects are assigned to the days of the week, Monday through Saturday, and on Sunday all are grouped together. The members of the Society are bidden to practice intercessory prayer, and say daily Collects for the Reunion of Christendom, the Order of the Holy Cross, the Society of the Oblates of Mount Calvary, and the pastoral work in which they are severally and unitedly engaged.

These prayers laid down in the Rule become a spring-board from which the Oblate urges himself to leap into the full stream of intercession and expand the scope of his pleading far and wide, as much as fleeting time allows. Among the minima of his required intercession are the petitions by name for the members of the Order living and departed and for the like members of the Society — not once a week but every day! What a bond this makes, tying to the Throne of God himself and these other Christians in the Church Militant and the Church Expectant! What a part he has to play in the concerns of the Church throughout the world as he prays for the whole Catholic Church and the growth of her Ministers in numbers and grace and holiness!

When to find time for intercession is a problem. A good arrangement is at noon if this is possible, and if one is fortunate enough for a half hour then or longer, one can labor happily as intercessor. There are other times too of course; the main thought being to secure enough uninterrupted time for the prayers required and for the



others which the need of souls and causes constantly suggests.

The Rule has provision for Mental Prayer, for Office and for Mass. A great moment of his day is the time the Oblate gives to meditation—one half hour. Next to the time spent in offering Mass no time is so precious. Then the Oblate, like anyone seriously engaged in mental prayer, makes his own prayer and is alone with God. Office and Mass are the official prayer of the Church, and the pray-er stands and bows down with countless others; but one's mental prayer is harkening to what the Lord God will say to the individual who lifts up heart and mind to Him. It is a custom to be persevered in for we have the recommendation of one of the great Saints that the one who persists day by day faithfully will surely reach Heaven. The best time for meditation would seem to be before Mass in the morning, though this is not entirely undisputed and may prove impossible for some. Having arisen, having made his oblation of himself, the Oblate enters upon this blessed period when he is still before Almighty God that he may know that God is God. O the blessedness of waiting upon Him! My prayer is poor, he says, but God never fails, and is gracious to all that wait upon Him.

Mass is not of obligation every day — for the Rule is kind to priests outside of the parochial situation, or in poor health, or in retirement—but is of obligation once a week, if an altar may be had. A daily act of spiritual communion is required when not celebrating or receiving Holy Communion. Most Oblates have the privi-

lege, however, of going to the Altar of God daily, and this is the high point of the day, to stand at the place of sacrifice and to offer the Atoning Victim in the pleading of the Oblation made once and for all.

In regard to Divine Office, he recites Matins and Evensong from the Prayer Book, with the addition of two Offices from the Monastic Diurnal. The Prayer Book Office he knows to be complete, but it is a 'provincial' office, prepared as a truncated edition of the night and day office of the universal Church. There is, however, a singular richness in the Prayer Book, with its provision for the Psalms to be recited in their entirety in the course of each month, and the great value in the Divine Scriptures read in course and in larger amounts than those appointed in the Monastic Office. For the Prayer Book Office the Oblate may read instead the offices as found in the Monastic Diurnal.

The Rule brings in a note of discipline of another kind in the demand for a half-hour's study daily in Holy Scripture or Catholic Theology, certain Holy Days including Sundays being excepted. (There is also a provision here of an annual vacation from study for four weeks.) This rule of studying is a valuable feature, as any Oblate can testify. Difficult of fulfilment every day in the midst of Parish work, obedience to this item gives the priest a most worth-while part of his day, which if persevered in helps not only in his sermons and his teaching of the Faith but helps him advance in godly learning. Spiritually, he is aided further by the requirement of making a daily

men of conscience and a monthly sacramental confession. Oblates are expected always to dress as priests and to wear at all times the cross of the Society.

Once a year the Conference of the Society is held, with a Retreat within a week preceding this Conference. One may be absent from this three-day Retreat without dispensation from the Father Director. In the case of any thus dispensed, a Retreat of five days shall be made at the next opportunity, and if possible at Holy Cross. Reports are to be made by the members of the Society to the Father Director at the Ember seasons. Though this may seem to be a matter of little importance for one has lived by the Rule for a number of years, yet it is a great safeguard as well as constituting a bond which unites Oblates young and old, seasoned and newly joined.

the longer the Oblate lives by the Rule the more he realizes it as a heavenly inspired and a golden chain binding him close to God in a life of probation in fulfilment of priestly vocation. Unmarried priests of any age not associated with other men's Religious Orders, who believe they are called of God to keep the celibate life, are invited to apply to the Father Director, the Rt. Rev. Bishop Campbell, O.H.C., Box 1296, Santa Barbara, California, for further information, or best of all, to make request to join the Society. There is a probationary period of one year. Members of the Society find their ideal of priestly life portrayed in the life of St. Vincent de Paul. The motto of the Society is, 'O Crux Ave, Spes mea.'

## BOOK REVIEWS

**THE SOUTH AFRICAN LITURGY.** The story of the revision of the rite and its consecration prayer. By Peter Hinchliff. Oxford University Press, 1959. 123 pp., with index. Price \$3.40.

Back in 1924 the Church in South Africa accomplished a revision of its liturgy so far in advance of the time that even now the other Provinces of the Anglican Communion are just reaching the point of beginning to hope to emulate it. The story of how this was accomplished, what difficulties were faced and overcome, and the analysis of the liturgy itself not only make fascinating reading, but are most instructive to anyone who wishes for better things in our Prayer Book.

We are deeply indebted to Dr. Hinchliff, now Professor of Ecclesiastical History at Rhodes University, Grahamstown, for digging out this material and preserving it for us.

— B. S.

**THE CHURCH OF ROME, A DIS-SUASIVE.** Revised Edition. B. R. H. Fuller & R. P. C. Hanson. Seabury Press, 1960. Pp. 160. Price \$1.50 (paper bound).

This book is a revised edition of the original volume first published in 1948. The authors have expanded and re-written parts of their book in order to take into consideration recent developments in the Roman Catholic attitude towards the Ecumenical Movement and to discuss issues in the realm of faith and dogma which have arisen since 1948.

Father Fuller and Father Hanson have collaborated skillfully in presenting a lucid picture of what the Roman Catholic Church may appear to be and of what, in fact, it actually is. All the important facts and arguments concerned with the pros and cons of becoming a Roman Catholic are included in this book.

As the authors have declared in the Preface to this new edition, the purpose of the book "is not merely controversial, but is rather an attempt by two authors who have tried to look at both sides of the question to provide a clear statement of the objections felt by Anglicans to Roman

Catholic belief and practice, and also an outline of the alternative answers given by Anglicanism to some of the questions involved in this debate." Father Fuller and Father Hanson have been highly successful in carrying out this purpose, and are to be commended for their efforts to avoid sentimental and unfair criticism.

Anyone who has read the first edition of this important work will not want to miss the second edition; and for those who are interested in the question of allegiance to Rome, this book should be of inestimable value.

M.I.Y.



*Fr. Packard O.H.C.  
led a pilgrimage of  
thirty people  
to the grave of  
Br. William Skiles, Deacon,  
on July 5, 1960.  
Brother Skiles was  
the first professed  
Religious of the  
Anglican Communion since  
the Reformation to  
die true to his vows.  
He died December 8, 1862  
at the age of 65, and  
is buried at St. John's  
Chapel of Holy Cross Church,  
Valle Crucis, North Carolina.*



# COMMUNITY NOTES

LY in July Fr. Packard was  
ain of the Wildacres Conference  
ttle Switzerland, N. C. In the  
le of the month Br. Francis  
ucted a Vacation Church School  
. Paul's Church in the Bronx,  
, and Br. John held Children's  
'Young Adults' Missions at the  
ch of St. Anthony of Padua,  
ensack, N. J.

the end of the month saw the  
al gathering of the Order at  
Park for the Long Retreat. All  
stationed at the Mother House  
here; Fr. Tiedemann and Fr.  
s arrived from Mount Calvary,  
Fr. Bicknell and Br. Charles  
St. Andrew's. Fr. Robert Smith  
he Society of St. John the  
angelist was the conductor of the  
eat.

## **Bolahun**

July 14th Fr. Atkinson assumed  
office of Prior of the Holy Cross  
on in Liberia. He has since 1948  
a member of the Mission staff,  
ot for three years as Assistant  
prior and Novice Master at the  
er House. During his time in  
a he has had experience in  
v phase of the Mission program:  
schools, as teacher and Head-  
ter; the hospital, as assistant to  
medical staff; and as missionary,  
ing many miles through the  
to out-stations and to parts un-  
ned by the Gospel. With his wide  
nowledge and deep love of the  
le, he will as Prior carry on with  
om and devotion the Mission's  
in the fast-changing hinterland.

Fr. Parsell, after twenty-six years  
of service to the Mission, has re-  
turned to Holy Cross, arriving in  
time for the Long Retreat. He is well  
but in need of rest. He will in the  
future be invaluable in presenting to  
our friends and the Church at large  
the needs and opportunities of the  
Order's missionary work.

We ask your thanksgivings for the  
long years Fr. Parsell has given to  
the Mission; and your prayers for  
Fr. Atkinson as he takes up his  
heavy task as Prior of the Order's  
foreign work in West Africa.

## **Order of St. Helena**

Each year we have more requests  
than we can fill for Sisters to con-  
duct Children's Missions. It is  
especially difficult to keep up with  
the calls we receive to give these  
during the summer months, but with  
the continued steady growth of the  
Community, we have been able to do  
more Missions than ever before. This  
year, from June 12 through July 31,  
Sisters from the Mother House con-  
ducted eight one-week Children's  
Missions in parishes in the East from  
Savannah, Georgia to Fort Edward,  
New York.

Although we are not having groups  
at the Convent for Retreats during  
the summer because of the noise and  
confusion of the Chapel construction,  
we are doing this kind of work away  
from home. July 15 - 16, Sister Elisa-  
beth conducted a Retreat which con-  
cluded the National Council's Ap-  
prenticeship training program in  
Newport, Rhode Island.

Missions are always a source of story and joke material for Community recreation, and Sister Joan came back from her first Children's Mission this month with a story to top them all. One day she had the kids do a pantomime of the Fall. Actors were chosen for Adam, Eve, the snake, and so on, and Sister was directing them in their movements. At last it came to the crucial point, and Sister Joan said, "Now Adam, you take a bite from the apple." "No." "Yes, that's what you're supposed to do." "Nothing doing! I'm not going to eat the apple. I know what happened the first time." Another boy, the Rector's son, volunteered and got the coveted role of Adam. He ate the apple.

### Versailles

June and July of 1960 have given to the Sisters in Versailles a succession of opportunities of deepening their faith, hope and charity by both giving and receiving hospitality to and from a variety of people. We have been particularly blessed in our contacts with Religious of other Orders. Sister Mary Teresa found a loving welcome at St. Anne's Convent in Chicago when she spent a day and a night with the Sisters there on her way to Marquette early in June for the fiftieth reunion of her college class. Sister Marianne had a happy six days of her rest period with the All Saints Sisters of the Poor in Catonsville, Maryland, and feels that a taste of life there is like Italy, something that can not be compared to anything else, and should not for any reason be missed.

Three of our Sisters have had the privilege of calling at St. Gregory's

Priory, Three Rivers, Michigan. Sister Mary Michael was taken there one afternoon of the week that she was conducting a Children's Mission at Peru, Indiana; Sister Alice assisted at High Mass, June 19th, on her way to teach two courses at the Howe Conference; and Sister Frances went for spiritual refreshment with an Associate from Ann Arbor. Sister Frances is studying Vergil, Lucretius and Cicero for eight weeks at the University of Michigan Summer School.

The A. C. U. Seminar at Versailles was exciting in many ways, not least of which was the fellowship with such an eminent gathering from all over the United States. Father Terry, O.H.C., and Sister Josephine, O.S.H., our assistant Superior, were members of the Seminar, and stayed over afterward for the Conference on Vocations to the Religious Life, which was held over the weekend of July Fourth. Sister Mary Barbara and Sister Jane Patricia, S. S. J. B. came early for the latter conference, and Sister Virginia, C. T., stayed with us for a week after it was over. It is indeed a good and joyful thing to dwell together in unity, and to learn by actual experience how wide and rich is our unity as Religious and as Christians.

Our two annual Associates' Retreats were held July 11-15 and 16-17, and were conducted by Father Packard, O. H. C. A number of our Associates, retreatant and non-retreatant, came the afternoon of the 11th, before the retreat began, for tea, an Associates' meeting, Vespers and Benediction. Father Packard is priest director of our O. S. H. Associates.



*At the Annual Chapter  
held on the  
Feast of St. Dominic  
The Reverend Lincoln A. Taylor, O.H.C.  
was elected to the office of  
FATHER SUPERIOR  
of the  
Order of the Holy Cross  
and the  
Order of Saint Helena*



Father Superior has made the following appointments:

Fr. Karl Tiedemann, O.H.C. — Assistant Superior  
Fr. Alphaeus Packard, O.H.C. — Prior of Mt. Calvary  
Fr. Kenneth Terry, O.H.C. — Master of Novices

## SEPTEMBER APPOINTMENTS

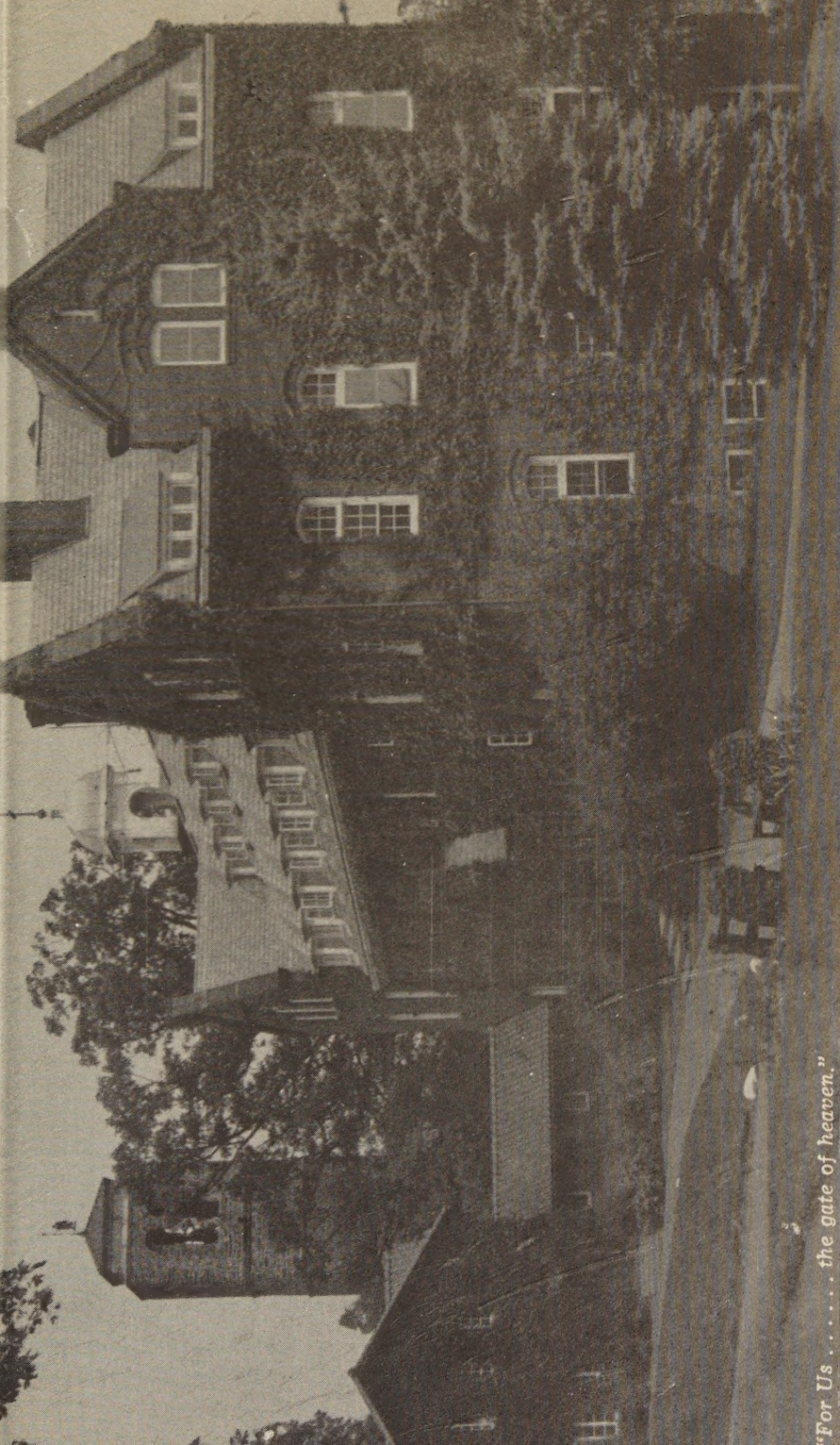
### September

- 1-2 Br. Francis. Danbury, Conn., Wooster School. Senior Conference.
- 1-2 Fr. Smith and Br. John. South Boston, Mass. Conference.
- 3-4 Fr. Superior. Newburgh, N. Y., St. Helena. Conference on the Religious Life.
- 3-5 Sr. Mary Michael. Racine, Wisc., DeKoven Foundation. Conference on the Religious Life.
- 12-16 Fr. Hawkins. Toronto, Can., Sisters of St. John the Divine.
- 17 Fr. Packard. Washington, N. J., St. Peter. Quiet Day.
- 18-25 Sr. Joan. Bethlehem, Pa., St. Andrew. Children's Mission.
- 24-25 Fr. Smith. Philadelphia, St. Clement. Quiet Day and Sermon.



- Aug. 16 Edward Bouverie Pusey C Double W gl—for the divine bounty  
 17 St Cyprian BM Double R gl—for the Oblates of Mount Calvary  
 18 14th Sunday after Trinity Double G gl cr pref of Trinity—for the Order of St. Helena  
 19 Monday G Mass of Trinity xiv—for the Episcopal Church  
 20 Tuesday G as on September 19—for the Society of St. Margaret  
 21 St Matthew Ap Ev Double II Cl R gl col 2) Ember Wednesday cr pref  
 22 *St Maurice and Companions* MM Simple R gl—for the Novitiate of the Order of the Holy Cross  
 23 Ember Friday V Proper Mass—for Mount Calvary  
 24 Ember Saturday V Proper Mass—for the reunion of Christendom  
 25 15th Sunday after Trinity Double G gl col 2) Lancelot Andrewes BC cr  
 26 Monday G Mass of Trinity xv—for the faithful departed  
 27 *SS Cosmas and Damian* MM Simple R gl—for the Seminarists Associate  
 28 *St Wenceslaus* M Simple R gl—for the Holy Cross Press  
 29 St Michael and All Angels Double I Cl W gl cr—for St. Andrew's School  
 30 St Jerome CD Gr Double W gl cr—for the Confraternity of the Christian Life
- Oct. 1 *Of St Mary* Simple W gl col 2) St Remigius BC pref BVM (Veneration) —for family life  
 2 16th Sunday after Trinity Double G gl col 2) Guardian Angels cr pref of Trinity—for the Order of the Holy Cross  
 3 Monday G Mass of Trinity xvi—for social justice  
 4 St Francis of Assisi C Gr Double W gl—for the Order of St. Francis  
 5 *SS Placidus and Companions* MM Simple R gl—for Missions  
 6 St Bruno C Double W gl col 2) St Faith VM—for the Priests Associate  
 7 Friday G as on October 3—for world peace  
 8 *Of St Mary* Simple W gl pref BVM (Veneration)—for the Confraternity of the Love of God  
 9 17th Sunday after Trinity Double G gl col 2) *SS Denys B Rusticus and Eleutherius* MM cr pref of Trinity—for the Liberian Mission  
 10 Monday G Mass of Trinity xvii—for our preaching and teaching  
 11 Tuesday G as on October 10—for the strengthening of the Religious Life  
 12 Wednesday G as on October 10—for all bishops  
 13 *Translation of St Edward* KC Simple W gl—for the Companions of the Order  
 14 Friday G as on October 10—for the sick  
 15 St Teresa V Double W gl—for the Novitiate of the Order of St. Helena  
 16 18th Sunday after Trinity Double G gl cr pref of Trinity—for our country

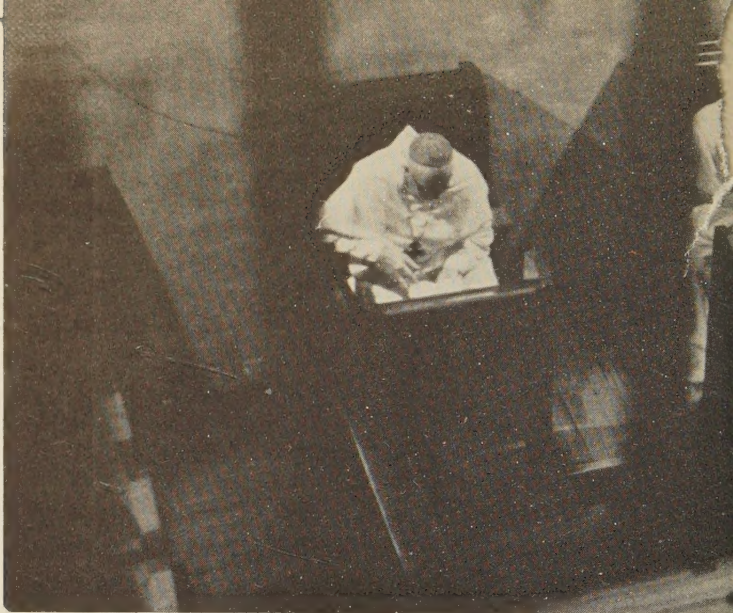
Note: On the Commemorations marked Simple, Mass may be said of the feria G col 2) of the Saint



"For Us . . . . . the gate of heaven."



BRETHREN IN CHOIR AT HOLY CROSS



*I*N monastic tradition the enclosure has always typified the shutting in of the Religious from the turmoil and distraction of the world. It is the normal place where he is supposed to be. There are many calls of service and charity which take him into the world, but these duties fulfilled, he hastens to seek once more the monastic enclosure, finding there his best self, and his surest opportunity of service . . .

*Father Hughson, O. H. C.*